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SOME THINGS of GREAT WEIGHT and Concernment to All;

Briefly opened, and held forth from a true ſenſe and underſtanding, for the healing of the Ruines and Breaches, which the Enemy of Mankind hath made in Mens ſouls.

AS,

1. Some Aſſertions concerning the Principle and Way of Life.
2. Some further Directions to CHRIST, the Principle and Fountain of Life.
3. The End of Chriſt's Manifeſtation, his Salvation, and whom he ſaves.
4. Three Queſtions anſwered concerning Juſtification.
5. Of the pure, conſtant, eternal, unchangeable Nature of God's Truth.

Written in the time of my Confinement in *Aliſbury*, when Love was working in me, and the Life of God in me travelling and wreſtling with the Lord for the Salvation of others.

ISAAC PENINGTON.

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Some Assertions concerning the Principle and Way of Life.

THat it is a great and hard matter to come into a capacity of knowing and receiving the Truth. It is no hard matter to take up any Religion that a man finds in the World. To reade Scriptures, to believe what a man finds related there, according to his understanding of them; yea, to believe that he hath the Light and help of the Spirit in his reading and understanding, to apply himself also to practise and observe what he finds therein required, and to aime at Holiness, *&c.* This is no hard matter, every man that is serious, and seeks religion of any kind but in the weight of a mans spirit, may go thus far. But all this administers not the true capacity, but he that meets with it, must go further then thus.

2. That which gives the true capacity is a Principle of Life from God, and there alone and no where else can man meet with it and receive it. This principle is the Seed of the Kingdom or Heavenly Leaven, with which the mind must be in some measure leavened, ere it can come into a true capacity of understanding and receiveing the truth. And in this Leaven must it abide and grow up, if it abide and grow in the true knowledg, *&c.*

3. That from this principle and in this principle, not only the true Light and Knowledge of the Lord Jesus Christ and all Spiritual things is given and received, but also the true Faith, the true Love, the true Sanctification, the true Justification, the true Peace, the true Joy, *&c.* And what of these is not received and held here, is not of the Truth, but a garment of mens own forming and not the covering of the Spirit.

4. That the Spirit himself sows this principle, and is received in this principle. And he that receives this principle and is born of this principle, receives and is born of the Spirit; and he that receives it not, nor is born of it, neither hath received nor is born of

the Spirit, but is but in the imagination and ſelf-conceit about the things of God, but is not in the truth, as it is in Jeſus.

5. That in this Principle the new Covenant is made with the ſoul and entred into; and he that receives this principle from the hand of God, receives Life and enters into the Covenant of Life, and feels the pure fear, wherein God cleanſeth the heart, and whereby he keeps the heart clean, and feels the Laws of God daily writing there by the finger of Gods Spirit, and feels the power and ſence of the Spirit to teach and cauſe obedience; ſo that the yoke, which is hard to the tranſgreſſing nature (alienated from the Life and Power) is eaſy (and as I may ſay natural) to him that is born of this nature. For being dead with Chriſt, and riſen with Chriſt, and changed into the nature of Chriſt, by the principle which is of him, through the Power and Spirit of Chriſt which worketh therein, he can ſay as Chriſt did, when the Lord cals him to any thing, Loe I come, tis my meat and drink, yea my great delight to do thy will O God, yea thy Law is written in the midſt of my bowels.

6. Among thoſe who are gathered into this Principle, and abide in the Sence, Light and Life of this Principle, there is great love and unity. They are of one mind, of one heart, of one ſoul, of one ſpirit, of one life, gathered into one demonſtration of truth, and there is no jarriug, no doubting, no diſſenting, &c. All this is out, in the world, in the earthly wiſdom, in the earthly profeſſions and walkings, but it is excluded the Principle of Truth, and them that are gathered into and abide therin.

7. That all that are not gathered into, nor walk nor live in this Principle, they are yet in the darkneſs and error from the pure power of God, and ſtand and walk in ſlippery places: and though their way may ſeem very right, and their eſtate and condition ſure (as to God-wards) in their own eyes and judgment, yet is not really ſo; but they are but in a dream concerning the Truth, not in the Truth it ſelf, which (how ſtrange ſoever it may ſeem to them at preſent to be affirmed concerning them) yet they ſhall certainly feel to be ſo, when the Lord by his powerful voice and bright appearance of his Spirit awaketh them. For many things go for truth now with men in the dark, which will vaniſh like ſmoak before the light of the day, and then that only which is Truth indeed ſhall have the glory and praiſe of being accounted ſo; and then what will become of thoſe

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who have mistook about Truth, and are not clothed with the pure Wedding-Garment (the spotless life and righteousness of the Son) but only with that which they have accounted so.

8. That to those that see in the light of this Principle, the Mountain of the Lords house is discovered, and those that abide and grow up therein, they know and experience it established above all Mountains and exalted abve all Hils; all earthly Knowledg, earthly Religions, earthly Ways, earthly Worships, earthly Spirits and Minds, &c. in their greatest exaltations and glory, being far beneath it. And here the feast of fat things, and Wines on the lees well refined, even the fruit of the Vine which gladdeth and refresheth the very heart of God, is fed and partaked of by those that dwel here. For the Father and the Son and the Spirit is here revealed, in the holy House and Tabernacles which are built here: and here they make their feast, bringing forth the riches of their Nature, Spirit and pretious Life, on which they feed with the soul, and give unto the soul favour and ability to feed with them; in which food there is the life, strength, righteousness and joy of the Kingdome given forth and received.

9. That in the heart which discovers iniquity, reproveth it, witnesseth against it, & striveth with the mind to turn it from it, and to wait for life and power from on high, that is this very principle. In that is the Divine Nature, even the nature of Gods Spirit, which was always against sin and ever will so be, and in all its appearances mortifieth against it, and in love to the creature striveth with the creature to convince it of that in it which is contrary to God, and to draw it to that strength and divine vertue which stoppeth it, beateth it back, and worketh it out of the mind and nature of the creature, as it can get entrance, and is harkned and subjected to. For there is no Salvation, but by the Cross and Yoke of our Lord Jesus Christ: for in that is the power to crucifie the affections and lusts, which lead into sin and death, and will not cease to tempt and lead aside, till the soul be gathered into unity with that, and become subject to that which is contrary to them. So that this is the main thing in Religion, even to know Christ revealed in the soul as a Standard against corruption, and to be gathered under his Banner, which is the Cross, or that living Principle in the heart, which resisteth the corrupt principle: and he that is gathered hi-

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ther, and continueth faithfully fighting here, ſhall receive mercy, help and ſtrength from on high, in every time of need.

10. That the true and certain way of knowledg of the things of God, is in the faith and obedience of this Principle. It is not by reaſoning & conſidering things in the mind (after the māner of men) that a man comes to know ſpiritual things: but they are ſpiritually revealed by God, after a ſpiritual manner, to the Believer, to the Obeyer; and they are revealed to him in his believing, in his obeying, in his waiting, in his holy fearing, in his diſtruſting of himſelf, and feeling his own inſufficiency, either to attain them or retain them, but as the Lord God makes them manifeſt in him, and preſerves him in the ſenſe of them. *He that doth my Will, ſhall know of my Doctrine*, ſaith Chriſt. This is the way. Wouldſt thou know what God requires of thee, what this or that is which appears in this or that ſort as Truth, whether it be ſo or no? Mind this Principle in thee, mind the pure, the holy Light, inward touches and leadings of this pure Divine Principle: that will make manifeſt to thee whatever is fit for thee in thy preſent ſtate to know; and thou art not to deſire more, but as a child to reſt contented with that proportion of knowledge and ſtrength, which the wiſe and tender Father judgeth fit for thee: and as thy ſtate groweth capable of more, he will not fail to adminiſter to thee. And what he giveth thee is good, ſeaſonable and proper for thee, which thou mayeſt ſafely feed upon and enjoy in the ſenſe and fear of him. But if thou preſs after what he would not as yet have thee know, thou entreſt into the will and wiſdom of the fleſh, and there are the diſputes, diſcontents, murmurings and ill tempers and diſpoſitions of the mind, which there will increaſe and grow upon thee to thy hurt.

11. That the mind that is gathered here, will find great oppoſition, both within and without, inſomuch as he ſhall not eaſily paſs from out of the kingdom of darkneſs, into the Kingdom of the dear Son, but through many tryals, temptations, oppoſitions and dangers many wayes, for turning the back on the kingdom of darkneſs, by joyning to the Principle of Life, in hearkning and ſubjecting to the light thereof; hereupon the powers of darkneſs both within and without beſtir themſelves to hinder the ſoul's progreſs, and to bring it back again into ſubjection under the will and wiſdom of the fleſh.

O how doth the will and wisdom strive within in a mans own bosome! What risings of the Impure are felt against the Pure! What secret and subtil reasonings to ensnare and entangle the mind! and if they cannot draw the soul back from the Lord and the Living-Path, then they strive to vex, afflict and torment it! There is none knows what is felt inwardly by the followers of the Lamb, but those that travel with him in the Living-Path; they are often sensible of what they meet with in their travels, and how hard it is to abide in the path of Salvation, insomuch as they understand the truth of that saying, *If the Righteous scarcely be saved.* It is *scarcely* indeed, so subtile, so strong, such a many holds, so many stratagems hath the subtile, twining, crooked, piercing *Leviathan*, to ensnare, perplex, over-run and entangle them with. And then outwardly, the same flesh, the same earthly spirit and wisdom, the same crooked, hellish will is striving in men without also, to bear down and subject the pure Principle in them who are born of God, to their devices and institutions, decrees, wayes, customs, *&c.* which are of the will and wisdom of the flesh. So that, as the Apostle said, *through much tribulation is the entrance of the soul into the heavenly Kingdom*; and there is no avoiding the many tribulations, but by turning aside out of the way (which though thereby the flesh get ease for a time, it will be to the greater loss and sorrow in the end:) For the spirit of the world, the wisdom of the world, the nature, religion, worship and whole course of the world, is contrary to the way of the pure Wisdom and Spirit of God, and useth it as its enemy, where ever it findeth it: and they that will not bow to the spirit, wisdom and way of the world, must feel the force of its beastly claws. For is it not a beastly thing (even far beneath the nature of a man) to persecute that which is good, to hurt, reproach, and pursue the innocent life of the Lamb? and yet this is that which the spirit of the world (which is not of God, but wise and seemingly just and righteous in another wisdom, nature and principle) always hath done, still doth and will do to the end.

12. That there is a glorious Crown prepared for all those, who are gathered to the Lamb in this Principle, and abide with him faithfull therein to the end, hearing his Voice, believing the demonstration of his Spirit, obeying him in all his motions and requirings, undergoing every yoke (which is appointed by him to yoke down

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the fleshly nature and mind) and taking up every Crosse of every kind in meekness, patience and fear. And there is not only a Crown laid up for them at last, but the Power of the Lord God is nigh unto them to work all in them, to beat them up through and over all, and to keep them to and in that Principle, whereby and wherein his tender Mercy and powerful Arm gathered them. For, as the Power of the Lord began the work: for there could never any heart be gathered from under the power of darkness to the Light which leads out of it, but by the Power of the Lord: for the powers of darkness stand between, and would hold and keep their own, did not a greater Power appear and put forth it self for the soul against them. I say, as the Power of the Lord began the work, so the same Power alone is able to go on with it and perfect it; and it will go with it and perfect it upon the same terms it began, and no other. How were the terms at first but on a giving up of the soul in the faith to the Lord, in the sense of his love and goodness and mercy, touching and drawing and making willing? And how is the standing, but in the same giving up still, in abiding with the Lord, in hearkning to the voice of the Lord, in waiting for the wisdom and counsel of the Lord? But if any man draw back from this, if he despise the Spirit and his motions and counsels, and hearken to the voice of a contrary spirit, believing and following it, like the Angels that fell, he departeth from his place and habitation, whichhe had in the drawings, life and power of God, and is not to God what he was before, nor is God to him what he was before: but the Lord who loved him before, and delighted in him to do him good, hath now no pleasure in him, he being turned from that which the Lord loveth, and in which he hath determined and appointed to chuse, love, and own the children of men: who as they are gathered thither, are his children: as they are gathered from thence into a contrary principle, are the children of the wicked one.

And now what is of man in all this? where is the man that can boast before the Lord, who is thus saved? He hath all from a Principle, yea he is gathered into, preserved in, and abideth in this Principle by the Power, goodness and mercy of the Lord. The Power begins the work in him, the Power accompanies him; the Power carries him through, or he falls and miscarries. There is no man can stand any longer here, than he submits to and is upheld by the Pow-

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et, nor act nor ſuffer, but as the Power acts in him and helps him to ſuffer. Let the man that boaſteth, bring forth ſomewhat of his own, if he can, here. Is the will at any time his own? Doth not he that is ſpiritual and in the true ſence, always finde God to work in him to will, when ever he willeth rightly and holily? and if he cannot will of himſelf, can he do any thing of himſelf? can he beleive of himſelf, pray of himſelf, wait of himſelf, reſiſt enemies and temptations of himſelf, nay, ſo much as give a look to the Lord at any time of himſelf? Indeed in the grace of the Lord, and principle of his Life there is ſufficiency, and therein he that is joyned to the Lord and become one Spirit with him, what can he not do here? but that is, as he is new-made in Chriſt, and as Chriſt ariſeth, lives and acts in him, which he that is in the true ſence and feeling will ſtill acknowledg, not only in his words to men, but in his heart and ſpirit before the Lord.

Some further directions to Chriſt, the Principle and Fountain of Life, by way of Queſtion and Anſwer.

Queſt. 1. *WHat is CHRIST?*

Anſw. He is the Word of Eternal Life, who is appointed of the Father to give life, and who giveth life to them that receive him and obey his Goſpel. He is the Son of God, the Wiſdom of God, the Power of God, the Righteouſneſs of God, the Saviour and Salvation of God. The peace, the reſt, the joy, the life of the ſoul. The King, the Prieſt, the Prophet, the Shepherd of the ſheep. The Way, the Truth, the Door, the Vine, the Olive-tree, into which the living are gathered and engrafted. And he is alſo an Hammer, an Ax, a Sword, a Fire to the corrupt tree and fruit.

Queſt. 2. *How is Chriſt known, received and obeyed?*

Anſ. As a ſeed; as the ſeed of Life, as the ſeed of the Kingdom, as a Leaven, as Salt, as a little ſmal thing, riſing up in the heart againſt all that is great & mighty. As a branch out of a dry ground, as a little child to lead, which all the wiſdom of man and fleſh can-

not but despise: and therefore that must first be brought down in some measure in the heart, before Christ can be owned in the heart and subjected to.

Quest. 3. *How is this Seed received?*

Answ. By feeling its vertues, manifestations and operations in the heart, and subjecting thereto.

Quest. 4. *What are its vertues, manifestations and operations?*

Answ. They are all living, and have all living and powerful effects upon the heart, as they are let in. They are all against darkness, sin and death, tending to discover it, to turn the mind from it, to lead out of the captivity, power and reach of it: and they are also all for God, tending to prepare the heart for him, and to bring it into union and covenant with him.

Quest. 5. *What is the first operation of the seed to the soul, wherein it is to be waited for and closed with, that the soul may come into the farther sence and feeling of it?*

Answ. It is according to the state of the soul, which being in darkness, sin and death, it appears as a light to discover the darkness, sin and death, and to lead out of it to the redeeming power. And then, to them that thus receive it, and wait upon it in the fear and humility which it gives and begets, it appears as life, quickning the soul, and as power enabling it in some measure to live to God, and to walk with him in the way to the Kingdom.

Quest. 6. *How comes this way to be hid from some that desire after the Lord, and to know his Truth as it is in Jesus?*

Answ. From the subtilty of the enemy, who blinds the eye which alone can see, and stops the ear which alone can hear, and hardens the heart which alone can understand; and hath devices, snares, and baits, and false reasonings from Scriptures, and from Experiences, which any one that hearkens unto, and is entangled and ensnared in, is his captive, and cannot be at liberty to see or know, or embrace the Truth as it is, but his heart is deceived about it, and filled with prejudices against it. (*Therefore such should wait for the true Circumcision, that they might hearken to the Lord, come out of the enemies snares and subtil devices, and live,* 2. Isa. 55. 1, 2, 3.)

Quest. 7. *But may not these be saved notwithstanding?*

Ans. There is no Salvation but in and by Christ Jesus; and the Salvation is not to them that received a bite notion of him under

the Law, or another empty notion under the Profession of the Gospel, but only to them that receive him as he was promised, as the Holy Seed: for in that alone is the Redemption, freedom from sin, and power of life felt, and no where else. So that he that hath not this knowledge of him, hath not the true knowledg; nor he that doth not so beleive in him, doth not rightly beleive; nor he that doth not so hope in him, doth not rightly hope; and without the true Knowledg, the right Faith and Hope, how can any man be saved?

Therefore awake, awake, O weary, thirsty souls, Come to the spring of Life, come to the living Waters. Become little, that ye may learn of Christ; wait to have your eyes anointed, that ye may see him, and your hearts opened, that ye may know and receive him. O wait for the manifestation of this Seed in you, be abased before him, joyn to him, receive his checks, receive mourning and repentance from him; wait for the Light and Faith that he gives, and the Power that issues from his Throne, and ye shall find him the bruiser of the Serpent head (which none else is able to do) and the breaker of the bond of Iniquity, which keeps down the Just and lets the Unjust at liberty, till he dissolve it. And this is sufficient to manifest against all the disputes of the mind, that this is He and no other, by his doing that which none else can do. This demonstration he gave to the *Jews in flesh*, in his appearance in flesh: and this demonstration he giveth now to the *Jews in Spirit*, in his appearance in Spirit, whereby he satisfieth their hearts, and putteth them out of doubt that it is he. And we must profess to the world (as our hearts are drawn and guided by the Lord, to give forth the testimony we have received of him) that we look not, yea we cannot look for another. Whom should we look for, besides the Lamb, besides the Word which was in the beginning, besides him who is one with the Father, and hath the Eternal Life, Wisdom, Righteousness and Power of the Father, and manifesteth it in us? We look for indeed more of the same, and the more universal and powerful breaking of it forth, but another thing, another Christ, another Life, Spirit, Power, *&c.* we cannot look for. And this we further testifie, that whoever receives this Testimony in the truth and uprightness of his heart, waiting on that which discovers sin to him, and in simplicity joyning and giving up thereto, and walking

with him in forſaking the evil and cleaving to the good, in the faith of him and of his power, he ſhall witneſs the ſame thing with us, and all the reaſonings, imaginations and ſtrong holds of his mind ſhall be battered down and come to nothing, before the vertue, power and life of him who thus is pleaſed to appear and manifeſt himſelf after the Apoſtacy, even as he did before, even in an inward Principle, an inward Seed, an inward Light, an inward Life, an inward Word, an inward Power. And Friends and People, mark (in your minds, and learn to put a right difference betwen) that which ſtumbles you, and that which draws and convinces you. What makes any of you own Truth at any time? is it not an inward, lively, powerful touch and demonſtration of Gods Spirit? what makes you afterwards doubt and queſtion? is it not another thing, of a different nature from this? is it not a ſubtil reaſoning, whereby the enemy twines into your ſpirits, and begets firſt a doubt concerning, then a prejudice, and at laſt a great ſtrength againſt that, which before ye had ſome ſence of and ſome unity with, in the teachings and quickenings of the Spirit of the Lord. And what ſpirit is it in you, that thus worketh in your minds? and whither doth he lead you by theſe workings and ſubtile reaſonings? Oh that ye might ſee! Oh that ye might feel the ſnare, and know with us the Preſerver there-from: for we have met with much of this; and had we not been helped by the Lord, and given up to him, we had been entangled to this very day, as ye are. And he that hath helped us, waits to be gracious to you: and O that you would not reject his help, that he might deliver you alſo, that ye alſo might bleſs his Name, in feeling the benefit and joy of his preſervation. And this is written in true bowels and tender yearning love, that ye might be a little ſtirred up to wait to know the Fathers houſe, and might feed on the bread which abounds therein, and drink of the waters which makes freſh and living to God, and be clothed with the raiment which the Maſter of the family gives to his Spouſe, Children and Servants.

The end of Christs Manifestation, his Salvation, and whom he saves.

CHRIST came (and is manifested in the hearts of those that receive him) to destroy the works of the Devil, and to set the soul free from sin: and whom he maketh free, are free indeed. Is the Liberty which the Son giveth, inferiour in this Life, in its kind, to the captivity and bondage of the Enemy, in its kind? Which of them is stronger? the Enemy to enthrall, or the Lord *Jesus Christ*, to set free from his Thraldom? Yes; the Lord *Jesus Christ*, the Captain of our Salvation, the mighty Saviour (who is more able to save, than the Enemy to destroy) delivereth his *Israel* out of the hands of their Enemies, and so mightily and powerfully delivereth them, that they are able (in the power of his Might) to serve him, without fear of them any more, in holiness and righteousness before him all the dayes of their life.

It is true, there is a state of darkness, sin and death, wherein Satan reigns: and there is a state of weakness, wherein Satan much prevails, if the watch be not strictly kept to him, who is the everlasting strength; and there is a state of fighting and groaning under the body of sin and death, and crying out who shall deliver from it! But there is also a state of growth in the Life, and of Victory (through the Life) over that which captiv'd and caused to cry out. There is a treading down of Satan under the feet by the God of Peace, insomuch as not only the Elders, but the very young-men in Christ overcome and triumph over him, feeling the entrance ministred to them abundantly into the everlasting Kingdom, into which no unclean thing can enter. Oh! wonderful is the travel to the holy Rest of the pure Life! Happy are they that meet with the true Leader, and faithfully follow him, till they have travelled through and overcome all that stands in their way! for to them, and to them alone, is the promise of the possession of the everlasting Inheritance; and such find and feel the Lord to be their God indeed, and themselves to be his Children (brought forth in his holy Life and Nature) which to feel in truth and certain knowledge, is more than tongue can utter.

Christ

Christ saves only those that come unto him, and believe in him, and so are born of his Spirit, & by the faith and through the strength and vertue of his Spirit overcome the wicked one, his works, snares and temptations in their hearts. And these feel in themselves the Root of his Life, the holy Seed of his Kingdom springing up in them, into which they are ingrafted and become one with him, and so bringing forth the holy Fruit, the living Grapes, the new and righteous Conversation, wherein the Life of God shines and is glorified. Now it is not knowing, or believing, or receiving any thing into the old understanding, that avails with God, or the Reformation which is there wrought, but the New Creature alone, created of God in Christ Jesus. This is born of God, this lives in him, this is cloathed with him. This puts off the old man with his deeds, and puts on the newness of the Nature and Spirit of the Lord *Jesus Christ*; so that this man is as really in Christ, in the Spirit, in the new *Adam*, found in him, formed in him, covered with him, as the first man or nature is in the old *Adam*. Therefore this is the main thing in Religion, to mind the Seed of the Kingdom, the Leaven of the Kingdom, its growth in the mind, soul and spirit, and the minds, souls and spirits gathering into and growth in it. And here is Faith, the true Faith, the true Love, the true Hope, the true Meekness and Patience, the true Justification and Sanctification felt, and not elsewhere: but those that are out of this, out of Christ the Seed, out of Christ the Word, out of Christ the Wisdom, Righteousness and Power of the Father, are only in a dream concerning these things, but know not the truth and real nature of them, as they are felt in *Jesus*, by those who are truly ingrafted into Him, and livingly grow up in him.

Three Questions *answered concerning* JUSTIFICATION.

Quest. 1. *What is justifying or Justification with God?*

Answ. It is God's owning the state, works or actions of a creature, either inwardly in his own mind, or manifestly to them. This is God's justifying of them, or his Justification: his disowning or disallowing them, is his condemnation. As for instance, God's owning *Adam* in the upright estate of his Innocency, wherein God created him, and any thing he did in that state and spirit, was his justifying of him and his works. Gods disowning and disallowing his hearkning to his Wife and the Serpent, and his eating the forbidden fruit, upon their temptation, was his condemnation thereof.

Quest. 2. *What is it God justifies, and what is it he condemns?*

Ans. That which God justifieth is the Spirit of his Son, the Life of his Son, the Nature of his Son brought forth in any creature; the Faith which is in him, and so the creature as it is in the Obedience which is of him, and the works that are wrought in him: but the fallen estate of Man from him, and all that is done by Man out of him, God condemns.

Quest. 3. *How is Justification received, kept and grown up in; and what is the Preservation out of Condemnation?*

Answ. Justification is only received by receiving him, who

who is the righteouſneſs and juſtification, and only kept by abiding in him, and only increaſed by growing up in him. For as every one that is found in him, is juſtified: ſo he that hath more of him, more of his Life, more of his Faith, more of his Nature, more of his Spirit, more of the pure Obedience, more of the Garment of Righteouſneſs and Salvation drawn over him, he is more juſtified. For there are degrees of Juſtification, as the ſoul that is really in the thing, and is acquainted with the true nature and diſpenſation of it from God, feels and knows. A father is more or leſs pleaſed with his children, yea with the ſame child ſometimes, which is a true figure to man who is come under Gods Teachings. And the preſervation out of condemnation, is, by being preſerved out of that, which God condemns: for no man upon the earth, that hath the true ſence and feeling, ſhall ever find the Holy and Juſt One juſtifying him in his ſins, but as the heart is turned from them, and by the power of Life kept out of them. He that will be kept in the Juſtification, muſt be kept out of that which the Juſtification is not to: for there he is not Juſtified; but in his being drawn again out of it, and turning again from it, his Juſtification in the tender Mercy of the Lord is renewed. Juſtification under the Law, was according to that Covenant: and Juſtification under the Goſpel, is according to that Covenant. He that walkes with God in that Covenant, he that walks in and after the Spirit of Chriſt, he is therein juſtified: but he that walks after the fleſh, and doth any thing that is fleſhly; that is not juſtified with God, nor he in that: but in the Faith which cleanſeth and giveth victory over it, in that is the Juſtification from it, and the pure Heavenly peace with the Lord God of Life witneſſed.

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He that is in Christ, and receiveth his knowledge from Christ, and is kept in the pure fear and sense of him, he understandeth the truth of these things: but he that is erred in spirit, and holds but up a literal knowledge (though from, or at least accompanied with some remembrance of former feeling and experiences) he errs about these things also, and deceit and a lie hath prevailed over him, as he will find, when the Lord confounds his wisdom and present apprehensions of things, by awakening his Witness in him. For Religion, the true Religion is a Mystery, Life a Mystery; Christ is a Mystery, the Spirit is a Mystery, Faith is a Mystery, Obedience (the *pure Obedience*) is a Mystery, Worship (the *Spiritual Worship* in and according to the New-Covenant) is a Mystery, hid from the eyes of all the wise searchers of the World, but revealed to the least Babe that is of God, and abideth in the quickned Life of his Son. But many that are out of the Mystery of Truth, are in the Mystery of Deceit, and have a knowledge or profession concerning Christ, his Spirit, Faith, Obedience, the Spiritual Worship, *&c.* in that Mystery of Deceit, which they for the present account the true, and by it venture to judg, disallow and condemn the Truth it self: but that is not at all to the hurt of the Truth, or such as are in it, but rather to their own hurt and great danger. For the sparks which man kindles, will never light him to God; the garments of man's righteousness (either according to his apprehensions of the letter of the Law, or letter of the Gospel) will never cloath him; but for all that, he must lie down in shame and sorrow, when the Truth of God appears in his conscience, and all his shadows and deceits flee away.

Therefore hearken to the Testimony from these, whom the Lord hath awakened, whom the Lord hath quickned,

whom the Lord hath led out of the darkneſs of the night, into the light and brightneſs of the day; who have ſeen Jeſus, and teſtifie what they have ſeen, heard, felt and handled of that eternal Word, which was from the beginning, which appeared in fleſh, and afterwards in Spirit before the Apoſtacy, and hath again appeared (ſince the Apoſtacy) as a Shepherd, as a Gatherer, as a Seeker-out and Preſerver of his wandring Sheep, who were driven from Him in the cloudy and dark day. And if ye would hearken aright, breath to the Lord, in that which deſires and longs after him, that he would circumciſe the heart, and open the right ear in you, that the ear may hear his witneſs in you, that ſo ye may indeed know the voice of the Shepherd, and in true underſtanding, ſenſe and conſtant experience bear witneſs to that true Teſtimony, which Chriſt ſpake in the dayes of his fleſh; *My Sheep hear my Voice, and follow me; but a ſtranger they will not follow: for they know not the voice of ſtrangers.*

Of the pure, conſtant, eternal, unchangeable Nature of God's Truth.

TRuth is of God, and was with God and in God, before any thing elſe had a being. Truth was before Error or Deceit: for it was from the Truth that the Error was, and it was about Truth that the Deceit was. There was ſomewhat which erred from Truth, and brought in Deceit into the World, and hath propagated Deceit in the World: but Truth remains the ſame that it was, keeping its

its pure, eternal, unchangeable nature; and is not, nor ever was, nor ever can be defiled or tainted with any Errour or Deceit; but testifieth against it, reproveth it, and condemneth for it, draweth out of it, and delivereth from its bands and captivity, all those that hearken and cleave to it, in the Faith which is of its nature and begetting.

The Father, the Fountain of Truth, is the same. The Son, his expres Image (whom he fills with himself, and in whom he appears) is the same. The Spirit, the Anointing (who is *Truth*, and *no Lie*) is still the same. The Principle, or Seed of Truth, is still the same. The Doctrine and Way of Truth is still the same: for it was the same Truth which was preached in shadows under the Law, the substance whereof appears and is witnessed in the Gospel: and it was the same before the great Apostacy, in the latter dayes from it, and all the times of the Apostacy, and again after the Apostacy. It hath the same nature still, the same properties, the same operations and effects, and gives forth the same Testimony in the ears and hearts of all that are open to it. Indeed the minds of men, and the states of men may often change in relation to Truth: but Truth it self changeth not, but is equal, fair and just to all men upon the Earth, in all Ages and Generations, alwayes condemning that which is unjust, erroneous and deceitful, and alwayes justifying what is pure, holy and righteous.

Now is not this a Pearl? nay is not this *the Pearl* indeed, the precious Pearl of price? Who would not buy it? who would not sell all for it? who would not dig in the Field where this Treasure is hid, until he find it? The Field is near thee, O man, which thou art to purchase and dig in, and must feel torn up by the Plough of God in some measure, before this Pearl or Treasure appear to thee: and thou

must take up, and bear the Yoke and Cross of Christ, until all be bowed down and crucified to that which is contrary to its nature, before it be polished in thee, and thou come to behold and enjoy its riches and everlasting fulnes. O happy are they, that are begotten and born of it! happy are they that know its voice, and give up to it, to be gathered and redeemed by it, out of all deceits, out of all errours, out of all that entangles and ensnares the soul in sin, misery and utter perdition, for destruction and misery everlasting is out of it, and Life and Salvation is alone to be found in it.

There is a Witness in every heart, which knows these things, and will testifie it to their faces, when the Light of God is opened in them, and its tongue speaks therein to them. O happy they, that wait for, know, hear and subject to the heavenly Voice in the day of their Visitation and reclaiming, whereby they may travel from Sin to Holiness, from Death to Life by its help and guidance! O why should Man perish? why should Man hearken to that which hates him, and seeks his destruction, and stop his ear against that which loves him, and warns him of his danger in the dearness of love, and in tenderness of bowels towards him?

THE END.